

# The BROAD AX

HEW TO THE LINE.

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## OUR REFLECTIONS ON CHRISTMAS or the Holiday Season

The Meek and Lowly Jesus of Nazareth Was Not the Founder of a New Religious System Nor Doctrine.

Once more all the people residing in all parts of the so-called civilized or the Christian world are in the midst of the holiday season, for this coming Tuesday December 25th, is Christmas, and with joyful hearts and good feeling many of them will celebrate Christmastide in honor and in commemoration of the birth of Jesus of Nazareth, who was born in the land of Judea over nineteen centuries ago.

From his great contemporaries Philo and Josephus, we learn that Joseph, his father, and Mary, his mother, who was also the mother of three of four other children aside from Jesus, that "they were extremely poor, and were unable to give him any educational advantages, that all but eighteen months of his life was devoted to working at his trade, that of a carpenter." Consequently Jesus grew up to manhood totally unacquainted with any of the rudiments pertaining to an education; it is true that when he began to preach the people were attracted to him by the wonderful magnetism which he possessed and the bold stand he assumed against the priesthood, for Jesus was the greatest socialist or anarchist or infidel of his day and generation.

It is also true that Jesus was unlike Moses, Buddha, Zeno, Mahomet, Confucius, or Socrates, for all those great moral teachers or philosophers were the founders of new religious systems or doctrines but Jesus did not give expression to one single new thought nor truth during the eighteen months of his ministry. Even the golden rule which his followers claim he was the author of was promulgated by Confucius, the great Chinese lawgiver and philosopher, five hundred years before the Christian era; it was the mission of the meek and lowly Jesus to re-clothe and re-voice those touching and ennobling sentiments which had become dim in the hearts of the multitude at the time he walked and talked to those who had gathered around him.

What Jesus desired principally to do was to reform the Jewish priesthood, and for endeavoring to perform that act the Jewish people finally succeeded in persuading the Roman authorities to arrest Jesus for violating the Roman laws. He was tried, found guilty, according to the Roman and Jewish laws and customs, and forty days after his death upon the cross the Church of Christ was established in the holy city of Jerusalem, and the elders of that church were all circumcised Jews. That new sect did not progress very rapidly, and at the end of two hundred years it had almost become extinct. Its adherents were at the first meek and humble—they were very careful to refrain from impressing their religious ideas upon the gentiles and the pagans, but as time went by Constantine, the Great, Emperor of Rome, who murdered his wife and children, became a convert to the teachings of the religion of the cross and he adopted it as the religion of Rome; then its adherents became bold, dogmatic and

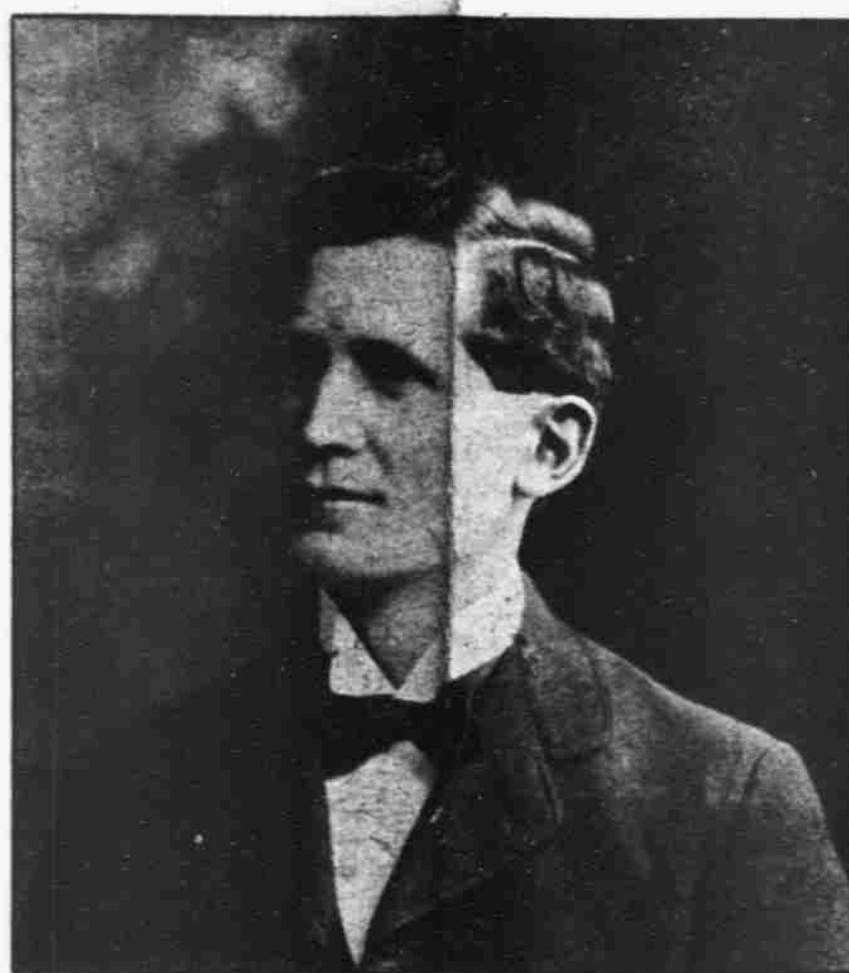
extremely revengeful to those who refused to march under its banner.

Tertullian, one of the Latin fathers of the church at that time and a devoted follower of the sainted Constantine, exclaimed, "I expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs and fancied gods, groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord. Liquifying in fiercer fires than they ever kindled against the followers of Jesus; so many sage philosophers blushing in red hot flames with their deluded followers; so many celebrated poets trembling before the tribunal, not of Minos, but of Christ."

To a greater or less extent the adherents of Jesus, in this, the twentieth century entertain the same bitter ideas and hatred against those whose religious views are contrary to their's and to a large extent their sentiments are in harmony with the sentiments which Tertullian entertained against that same class in his day and time. It is, therefore, a remarkable fact that the 500 million people who are scattered throughout the world who profess to have the name of Jesus encircled in their hearts will wrangle for their religion, write for it, fight for it, die for it, and endure any and everything for it but they utterly refuse or fail to live for it.

Many of the theologians and the other followers of Jesus have for almost two thousand years continued to rail against the Jewish people or the Roman authorities for causing his death. They seem to lose sight of the fact that if he was sent to this earth from his heavenly father for the special purpose of judging the living and the dead and to redeem mankind from sin and corruption, it made no material difference whether he embraced death upon the cross or died from some disease, for he was subject to all the laws of nature, and none of nature's laws were suspended when he entered upon when he left this world of pain and sorrow. Every rational being is willing to agree with the theologians that Jesus suffered intense agony while he was upon the cross, but that suffering or pain only lasted a few hours, and it was nothing in comparison to the honor and the glory which has been and will continue to be heaped upon him by his five hundred million followers, for it must be admitted that Jesus is ten thousand times more alive today and a million times more beloved since his death upon the cross.

There is no disposition on our part on this occasion, to enter into a long discussion on the merits or demerits or the superiority of the religion founded by the followers of Jesus, who boast that it excels in purity, morality and benevolence all the ancient or older systems of religion. Suffice it to say on this point that wherever the religion of the cross has prevailed, race prejudice, slavery, immorality,



ALDERMAN JOHN BURNS.

Who has made a splendid record in the city Council in the past four years, is being boomed by his many friends, for City Clerk of Chicago.

misery, poverty, degradation, drunkenness vice and crime of every description have always flourished like a green bay tree. And more evil and injustice exist in the world to-day than existed prior to the advent of the Christian religion.

On Tuesday Christmas day, no doubt the churches will be crowded to hear songs and praises chanted unto Jesus, but the religious exercises will be entered into more from custom and formality than anything else. Loudly and over-dressed women will be in evidence, and they will be busy in inspecting each other's new bonnets, rich silk dresses, diamond rings and long automobile coats that they will be unable to inform anyone what the preachers were talking about or whether Jesus died for the good of humanity five hundred or five thousand years ago. The gentlemen who may happen to drop into the churches will be engaged in figuring up how to make ten million dollars the coming year by increasing the prices on all the necessities of life, thereby squeezing the very lifeblood out of their unfortunate fellow-creatures, that the remarks of the ministers generally speaking will not leave a lasting impression on their minds.

The remainder of the holiday season the theatres, the ballrooms and the banquet halls will be crowded, and the Christians, or those who pretend to reverence the name of Jesus, will vie with the ungodly, the Jew, the heathen, the freethinker and the infidel, in indulging in social excesses, eating, drinking, and in celebrating his death upon the cross in grand Bacchanalian style.

They will cling to the olden idea, "eat, drink and be merry to-day, for to-morrow you may die."

In the midst of all these social gayeties, wealth and elegance, the needy the poor widows, the little orphans, and the outcasts will be almost ignored and forgotten, for there are numerous homes and hovels throughout the Christian world where the bright sunlight never enters and hope has never been, where day follows day in never changing toil, and life leads on only to the prison or the work-house or the grave.

Realizing the truthfulness of these reflections let each and everyone of us from henceforth embrace the "religion of the future, the religion of love, reason and humanity!"

Then, without any selfish motives, we will feel that we cannot perform any holier nor higher duty for the gods or for suffering humanity than to cheer the faint-hearted, raise the fallen, administer to the sick and the afflicted—throw our protecting arms around the motherless and fatherless little children—scatter flowers and sunshine into every darkened home.

In conclusion, from the bottom of our warm, sympathetic heart, we again wish the numerous friends and readers of "The Broad Ax" a merry Christmas and a happy New Year!

### VALE, TILLMAN!

We give several columns of this issue of The Sentinel to a reproduction from The Broad Ax, giving an account of the wonderful meeting held in Chicago as an aftermath of the Tillman fiasco. It will do our readers good to read every word of it. Beyond question it was a wonderful meeting and one which not only the Chicagoans may take pride, but the Colored people throughout the country have just cause to congratulate themselves upon its success.

It was an illustration of those conflicts where defeat is turned to victory.

The Colored people of Chicago put up a great fight, and while they did not succeed in keeping the firebrand out of that city, nor prevent his hurling his insult into the faces of the race and of the good people of Chicago, they nevertheless broke the stinging points of his poisoned darts, rendering them not only practically harmless, but positively helpful to our cause.

It has been a long time since people have been stirred as they were in Chicago. The incident aroused to a high pitch much of the latent fire which still exists in the bosoms of our friends. There were some remarkable addresses made at the meeting, full of wit, humor and solid good sense and true patriotism. It is hoped that the fight will be kept up on this mountebank—but that it will be a fight where appraisal is made to intellectual and moral forces and that there will be no threat or thought of appeal to violence. However great the provocation, let us keep our good temper. Let the wild ass bray; the more he gets mad, the quicker he will be whipped out of his boots. Tillman is the colossal misfit of the age. Where is the Negro who would be willing to exchange places with such a wretch?—The Sentinel East St. Louis, Ill.

Melville G. Holding, manager for the American Window Plate Glass Company, Pittsburg, Pa., has removed his office from 16th and Canal st. to suite 516 Ogden Bldg., 34 S. Clark street.

### SPECIAL NOTICE.

The next issue of The Broad Ax will contain a full report of the great speech delivered by Clarence S. Darrow, in Bethel Church, Sunday afternoon, December 16th.

## "AM I My Brothers Keeper?"

Rev. F. A. Nimits Refutes Statements Made by Senator Tillman, Relative to the Race PROBLEM.

The lecture of Senator B. R. Tillman of South Carolina, delivered here on Nov. 6 elicited unfavorable as well as favorable comment from those who heard him, although but few of the senator's statements were refuted. Rev. F. A. Nimits, pastor of St. Paul's M. E. church, declined to let the matter pass unnoticed and in a masterful way, by delivering an address Sunday evening, in which he pleaded for true and unselfish brotherly love and a fair deal for all classes, the pastor challenged with truth and honesty every doubtful statement, every circular reference and every unreasonable assertion of the statesman, who is known in national legislation for his uncouth and unrefined manner of expression. Taking for his text, the line "Am I my brother's keeper?" IV. 9-Gen., the speaker convinced his hearers that few Christians answer the question correctly. Rev. Nimits expressed himself as not finding fault with the method and those concerned with such, by which the appearance of the Senator was secured in the city, but the fact that our intelligent citizens approved with their cheers and applause some of the most ungentlemanly, decided unchristian and repulsive statements, seemed hard to understand. "Should I pass such an imposition upon our intelligent citizens of this, a purely Christian community, unchanged, then I am only worthy that God deprive me of the power of speech," is what the speaker said in introducing his subject. Mr. Nimits referred briefly to the scoffing sarcastic manner in which the Senator dismissed his reference to the fatherhood of God and the brotherhood of man. He showed that the Senator was false in his statement that the Negro is now uncivilized; he denied the charge that the Negro woman and the Negro race is naturally immoral. In this connection he referred to the debased social condition of the Negroes in the slave time and for which the white masters were entirely responsible, giving their slaves no other treatment than according to so many cattle. He also accounted for lynching to be merely race hatred, in which intelligent and refined people lose their reason for the time being. Crimes equally as atrocious are committed in the higher circles of society in the north, but the white criminals are protected from the publicity of their atrocity. Examples were given from trials of people in New York 400 set. That the Negro people are less intelligent naturally, was directly refuted by dwelling upon the Egyptian type of civilization of prehistoric time, the Egyptians being a branch of the Hamitic race, the first Ethiopians known to history.

Mr. Nimits defined Senator Tillman as being a state's right man, with the ardent and direct purpose in life to re-establish the old time aristocracy by demolishing the democratic principle involved in extending free citizenship to the Negro race, there being no political meaning applied to aristocracy and democracy. Dwelling upon the education of the Negro, the pastor presented a number of clear-cut arguments, quoting prominent educational and religious men. He proved Mr. Tillman's defense of South

Carolina's valor during the Civil war and the Revolution to be absolutely false, showing that Massachusetts was the leading commonwealth in every respect. These arguments were based entirely on definite historical events. The close of Rev. Nimits address was an especially splendid effort, in which by his capable manner the pastor portrayed the soldiers of the Union battling side by side with the Negro. A glowing tribute was paid to the black man through the words of Gen. Jackson, Rev. Beecher and other eminent characters.

Standing with Senator Tillman, some might judge that Rev. Nimits is incapable of handling the subject properly. Rev. Nimits himself admits the fact, it must not be taken for granted, however, that Tillman is considered a fanatic. In his discourse, Rev. Nimits ably refuted such facts and statements which only a casual observer would doubt. He only pointed to facts in history which corroborated his statements. In a masterful and careful way, the pastor during the entire address refrained from venturing his own personal opinion of the Senator or his statements. What the Senator said was repeated and counter arguments presented.

After the address, when questions were called for, C. W. Curran stated that judging from his observations of three years' residence in the south, Senator Tillman does not represent the better class or type of people in the south. He is a type of the disappointed land and slave owner, those not pleased with the national government; he is only a damnable unsatisfied with present conditions and one who desires to see a general upheaval of social conditions, whether they be right or wrong.—The Gazette, Stevens Point, Wis.

For the benefit of the many readers of The Broad Ax it may not be out of place to state that Rev. Nimits, is one of the ablest white ministers in Wisconsin.—Editor

### A WHITE MAN'S TREATMENT.

Norfolk, Va., Dec. 12.—W. H. Daniels ex-police officer of Norfolk, thirty-eight years old, who was charged with having criminally assaulted nine-year-old Annie Ruby Bryant of Berkeley Ward, in September last, in a hearing before Police Justice Simmons today, was dismissed of the charge, on the ground that the evidence was not strong enough to hold him.

The little girl was in court and testified that Daniels assaulted her, Daniels, in a clear statement, denied the charge made by the girl.

This article simply speaks of a white man's idea of justice when a white man is the defendant.

Just suppose, what would have happened, had the man been a Negro? It would simply have been a lynching by the mob on the outside of the court-house, or a lynching by a jury on the inside of the court house.

If the innocent Negroes who are in their graves and the innocent Negroes in the jails and penitentiaries could be mustered out in public array—we would have an army of so many thousands strong, that it might serve in some day to call attention to the great crime against the Negro for which some one will have to answer.—The St. Luke Herald, Richmond, Va.